/331 cont./

extends from the chest to about the knees, is held by a band around the hips, but is measured so closely and fits so tightly that at every step the leg stands out at the side fold. /332/ These garments, if simple pieces of cloth may be called such, are made by the Jivaros from home-grown cotton and are all dyed the same dark-brown. The fabric is very firm and tight; the value of a piece is great, since it takes a woman a long time to make one with the primitive weaving apparatus. The very vain Indians make up for the lack of clothing by painting themselves. The face is decorated with diagonal lines, often with indentations, in red and black colors, chest and lower body with black designs, usually rectangles or simple lines. Occasionally one finds a band provided with continuous decorations and extending diagonally across the chest, the making of which, seemingly laborious, is done in the simplest manner. For it one uses a wooden cylinder two and a half inches long and half an inch thick, on which the design is deeply carved. The depressions are filled with a dye mixed with bird fat, and the cylinder is then rolled over the naked body, under firm pressure with the hand. The designs on the body, the execution of which requires a longer time, are put on with a plant juice which gradually becomes black; the color lasts for eight to ten days and defies even energetic attempts to wash it off. On the other hand, the red lines must be renewed constantly, and for this purpose every Indian carries with him a small box with dye and the proper brushes in a nicely plaited bag. In the same bag a comb elegantly put together out of long spines and a small piece of mirror are never lacking. Mirrors, along with iron implements, are the most valuable property. If one presents an Indian with a mirror, no matter how small, he will immediately break it in order to distribute the pieces among his wives or give them to his acquaintances. Men as well as women usually wear one or more little rods of cane in the pierced ear-lobes, and the women, moreover, wear under the lower lip, in an opening which looks like a needle hole, a toothpick-like peg (tucup) projecting horizontally, for which sewing needles are

preferably used.

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685 tion of household looting following the assassination of an
729 enemy. In such cases, the assassins are practicing behavior
[674] which is supposed to be reserved for acts of war against non-
kinsmen. Such behavior is thus in the nature of an addi-
tional indignity inflicted upon the victim's household, and is
685 normally considered very bad form within the tribe. In-
428 heritance of property does not always go entirely smoothly,
however, because younger siblings may be angered if the eld-
er does not share some of the inheritance. Since, however,
the eldest has the legal right to keep all the parent's posses-
sions, the younger siblings do not have any recourse to any
formalized sanctions. They usually just refuse to visit the elder
brother.

562 A man's property consists of the home he has built, the
• 422 artifacts that he has made or has received as gifts, the game
423 and fish that he has caught, and the crops (mainly maize) that
he has raised. A woman's property likewise consists of the
artifacts she has made or received as gifts, wild foods she has
gathered, the crops that she is cultivating or has harvested,
the section of the garden in which she raises them (if there
is another wife), and the pigs and chickens that she raises. A
woman may also own a pottery clay deposit if it is near her
house and she was its discoverer and excavator.

423 Land, or natural resources, is not owned individually or
communally, except in the sense that a specific garden or
part of a garden is owned by a woman as long as it is being
cultivated, usually no more than about five years. Even in
this case, it is the capital improvements of the land that is
owned, in the form of the garden, not the land in its natural
state. No territorial boundaries are recognized for hunting,
fishing,[1] or other purposes on a tribal, neighborhood, or
household level except in one type of apparently very rare
situation. This was a reported case of two related men living